RELIGIOUS INTELLIGENCE.

May 18-Fifth Sunday After Easter.

RELIGIOUS PROGRAMME FOR TO-DAY.

Herald Religious Communicants.

THE PROPHECY OF ST. MALACHY.

Judas Iscariot in Respectable Company.

THE PRESBYTERY OF NEW YORK.

Liberty of Conscience in Minnesota.

Denominational and Ministerial Movements.

Services and Subjects for To-Day. "The Death Penalty" is the theme upon which Rev. E. C. Sweetser will discourse this evening in the Bleecker street Universalist church. Rev. J.

M. Atwood preaches in the morning.

The lessons to be drawn from the many recent executions will doubtless be illustrated by Rev. F. Hamblin in his elucidation of "Capital Punishment" to-night at Jane street Methodist church. Morning services at the usual hour.

St. Stephen's Episcopal church will be opened for initial services to-day. Rev. Dr. Price, the rector, will preach in the morning and Rev. Dr.

Morgan Dix in the evening.

The President of Dartmouth College, Rev. Dr. Asa D. Smith, preaches this morning at the anni. versary services in Fourteenth street Presoyterian church. Reunion services in the evening.

Rev. Wayland Hoyt will treat of "The Common Trials of Life," in Steinway Hall, this evening, and preach in his church (Tabernacle) in the morning. Rev. Dr. Thompson will preach at the installation of Rev. William B, Merritt, in the Sixth avenue Union Reformed church, this evening. There will be services in the morning. Services in French this morning by Rer. Dr.

Verren, at the Church du St. Esprit.

Morning and evening services in Laight street Baptist church by Rev. Halsey W. Knapp. Rev. John E. Cookman will preach morning and

evening in the Methodist Free Tabernacle. "The Crystal Sea Before the Throne" and "Zaccheus in the Sycamore Tree" will be the themes upon which Rev. William H. Pendleton will address his congregation, morning and evening, at Fifty

The editor of the Christian, H. L. Hastings, will preach in the Star of Hope Mission, in the morning and atternoon, and at Temple Hall in the evening. Rev. H. D. Northrop preaches morning and evening in West Twenty-third street Presbyterian

Services by Rev. J. F. McClelland in St. Luke's (Methodist) church, morning and evening.

Rev. Drs. D. Curry, of the Christian Advocate, and S. S. Brown and Rev. Delos Luil will speak in behalf of church extension and city missions in Eighty-sixth street Methodist church. The Second Adventists will have morning and

evening services in Cooper Institute. Elder Bar-bour's subjects will be "On Time" and "The Internationals and Prophecy." Miss Jenny Leys will lecture inspirationally at Robinson Hall this evening. Other services at

usual hours. Rev. P. L. Davies preaches morning and evening

in Berean Baptist church. Preaching morning and evening, in Westminster

Presbyterian church, by Rev. J. K. Demarest. Elder James Bicknell, from Westmoreland, preaches this morning and afternoon in Beulah

Baptist church. Bishop Snow will preach in the University at

three o'clock. Rev. Dr. Beach preaches this morn Peter's, in Twentieth street.

At Forsyth street (Methodist) church Rev I W. Barnhart will resume his ministrations, preach-

ing morning and evening. Preaching at Calvary Baptist church, morning

and evening, by Rev. R. S. MacArthur. Rev. U. T. Tracy will preach in the morning at the Church of the Reformation, and Rev. Dr. Montgomery, of the Church of the Transfiguration, in

Services morning and evening at the Church of Christ. Rev. W. C. Dawson will officiate.

"The Use of Churches" will be the subject of Rev. Henry Powers this morning, at the Church of the Messiah. Evening service of praise.

There will be services commemorative of the late Bishop Eastburn in the Church of the Ascension this morning, at eleven o'clock. Discourse by Rev. Dr. John Cotton Smith. Séauces and trance speaking at Union Hall, Jer-

sey City, at three and eight P. M.
Rev. Dr. Flagg will preach at the usual hours, morning and evening, in the Eighty-fifth street

At Anthon Memorial church, Rev. R. Heber Newton will preach morning and afternoon. At the latter service (choral) his theme will be "The Fall."

Rev. Dr. Holme preaches morning and evening in Trinity Baptist church. Morning and evening services at St. John's

chapel. Rev. H. B. Hitchings preaches in the At All Saints' (Episcopal) Rev. W. N. Dunnell

will conduct the services, morning and evening. Rev. Dr. Hugh Miller will officiate, as usual, in

Rev. Messrs. G. H. Hepworth, H. B. Chapin and Stephen H. Tyng, Jr., will advocate the claims of the Evangelical Alliance this evening at the Church of the Disciples. Mr. Hepworth will discourse upon 'The Peculiarities of Christianity" in the morning. At Pilgrim Baptist church Rev. J. Spencer Kennard will lecture this evening op "The Life of

The Prophecy of St. Malachy.

TO THE EDITOR OF THE HERALD:—
In the very interesting account which you gave of the prophecy of St. Malachy in your impression of the 6th inst. there is a very important omission. I refer to the mention of the 102d Pope, who is named "Lumen in Cœlo." I have known of this prophecy for many years, and mem. bers of my family were acquainted with it long anterior to the papacy of Pio Nono. In no case have I heard it mentioned without the name attached to his successor as quoted above. It appears evi-

shall not pass away" who said to Peter, "I am with you to the ending of the world." A. T. W.

Thirteen More Popes To Be Expected-More Learned Interpretation and Criticism of the Prophecies of Saint Malachy. TO THE EDITOR OF THE HERALD:-

As the old prophecies of Saint Malachy are attracting some attention, I desire to say a word on the subject. I read these prophecies some years ago, in an Irish work published by the Ossianic Society of Dublin, and edited by the late Nicholas O'Kearney, who had a very competent brain for

The mottoes or coat of arms of the Popes are only

The words that came to Pius IX. are Cruz crucis, or the "crucified heart;" and then it distinctly says that there will be only thirteen more Popes says that there will be only infricen more ropes after him, when, if I remember rightly, the world will be destroyed. Therefore, whoever read the prophecy must have had either an imperfect copy or he was in a hurry with the extinction of the Papacy. A correspondent, who calls himself "Roman Catholic," appears to chuckle over it as he fires a shot from behind the bush. I can assure the gentleman that the Papacy is not likely to be extinct yet awhile.

gentleman that the Papacy is not likely to be extinct yet awhite.

As the Popes are usually selected from very old men we might average the lives of these thirteen Popes who are to come at ten years each, which would make in the aggregate 130 years. In lact, we don't know what may happen at the end of this time, say 130 or 150 years. I have read a great many of the prophecies of St. Columkille, and, strange to say, they have come to pass with singular accuracy. They even forefold the late Daniel O'Connell and Father Mathew.

There scarcely could be any interpolation, as the work was written in the "Bearia Feine," or Phænician tongue, then used only by poets and historians. The Irish language was the most copious and difficult under heaven. In it were five distinct and separate languages, the common Irish being used by the people.

I hope I have set this matter right, and I hope you will give place to it in your journal and very

Inct and separate being used by the people.

I hope I have set this matter right, and I hope you will give place to it in your journal, and very much oblige your humble correspondent,

DAVID O'KEEFFE.

Was Judas Iscarlot as Black as He Is Painted 1

TO THE EDITOR OF THE HERALD:-During the time of the Abyssinian war it was dis-covered that the Abyssinians had some notion of Christianity mixed up with heathenism; that they held some of the doctrines of the Catholic Church and retained many of its formalities; were in possession of the Bible, and a calendar of saints, the first name thereon being that of the Blessed Virgin, the second that of Judas Iscariot!

But how strange it will appear to some to hear of the name of Judas being placed in such respectable company! To me there is nothing strange about it, for I take the Scriptural account literally, "that Judas 'repented' himself of his crime, went and hanged himself." Excess of joy and excess of grief produce insanity. Witness the wife of the late Emperor of Mexico. Now, against insanity there is no law; and I have yet to learn that at the time Judas committed suicide that suicide was classed among the category of deadly sins. But Judas did repent, for he returned the thirty pieces of sliver. Would that many of the world's millionnaires would show such proofs of penitence! One of the first acts of contrition is to restore ill-gotten goods; and Judas did it. An attempt to commit suicide, by the laws of this State, is not punishable, if a man be pronounced insane; and very justly so, too. We shield, provide for and commisserate him.

Surely some of Christ's self-appointed ambassadors—men who suppose themselves to be doing the work of the Evangelists—might make the death of Judas a lively theme for pulpit exhibition. Might they not draw from the fountain of tears that swept down the cheeks of a crucified Saviour a powerful argument of the Saviour's mercy, extended to even poor Judas? Alas! no; he has no friends. produce insanity. Witness the wife of the late En

He's a damnable traitor whom nobody owns. Christ and Judas must have suffered about the self-same hour. Some commentators incline to the supposition that Christ suffered first, and tha Judas was the first fruit of the redemption; that the first answer to the Saviour's prayer on the cross—"Father, forgive them, for they know no what they do"—was the immediate cause of Judas repentance.

cross—"Father, forgive them, for they know not what they do"—was the immediate cause of Judas' repentance.

It is not recorded that Christ looked upon Judas as he did on Peter. He did more; He allowed Himsell to be kissed! The fact of allowing Judas to kiss Him is inexplicable, unless he intended to pardon him. Christ surely was not playing the traitor; He either was or was not. Let us rather suppose that the floodgates of divine mercy were opened, and that the waves of of forgiveness rolled over the head and washed the soul of another of the actors in the drama of the atonement, who had been predestined before the foundations of the earth were planned to play so important a part. What does Paul say, mith chapter Romans? (for children read Judas).—"For Judas not being yet born, neither having done any good or evit that the purposes of God according to election might stand." Judas was a necessary character to fill up the plot as much as were Pontins Plate, Cephas, the high priest; Barrabas, the Roman soldiers and the mad populace. John, the beloved disciple, and the three Marys. If Christ's blood were shed in vain then the whole scene of the Passion and Resurrection ends in a miserable farce, and would seem originally to have been written as such, elevated by time and antiquity into a stupendous tragedy. This opinion is gaining ground. The gentlemen of the pulpit should see to it. For my own part, I believe Judas repented and was forgiven. Neither could all the rhetoric of a Recher nor the modey foundling fancies of a Talmage imagine the suffering, the anguish, the misery that pessessed the brain of Judas siter betraying his Lord and Master, ing, the anguish, the misery that possessed the brain of Judas after betraying his Lord and Master, for he went out and hanged himself. JOSEPH BURTON, De Kalb avenue, Brooklyn.

The Presbytery of New York and the Action of the Board of Trustees Toward the Pastors.

TO THE EDITOR OF THE HERALD :-We must accept the universal conclusion of modern psychologists, that "corporations have no souls," and its logical inference, that their only safety from excessive flagellation lies in the law for the prevention of cruelty to animals. Yet, somehow, it is humanely conceded that the individual members of such body politic may possess the aforesaid indispensable attribute of humanity, and consequently may have some intellectual as well as physical comprehension of the effects of the club or the boot. Thus far, however, the persons formerly composing the Board of Trustees of the Forty-second street Presbyterian church have submitted, without wincing, to a most vigorous castigation inflicted on them by the Presbytery and the press; but now, during a pause in the operation, venture to ask. What have we done to merit these

press; but now, during a pause in the operation, venture to ask, What have we done to merit these terrible denunciations?

In vain we search for the answer in the resolutions of the Presbytery, published in the Ecangelist of March 20. They speak, indeed, of "the course pursued by a portion of the board of trustees disaffected toward their pastor," &c.: they "condemn, unreservedly and emphatically, the action of the alorezaid trustees, in their attempt to break up the pastoral relation," &c., but are silent as to any particular act done by the board or by any member of it. The undersigned is free and authorized to state that all the course and all the action vaguely referred to above were the unanimous course and action of each and every member of the board, including one elder—except his signing of the paper referred to below.

In the same issue, March 20, you volunteer your assistance to "restrain the ambition of a few men who were charged with the temporal interests of that church," and say, "that they may confess their grave error is, doubtless, the wish of their brethren." They do not yet confess it, for the simple reason that they have not yet discovered it.

The Christian Statesman (Philadelphia, March 29, quotes exultingly from the Independent:—"The trustees of the society appear to have taken the government of the church upon their shoulders, and an opposition party, organized by them, has demanded the resignation of the pastor. This request was granted. We have known of several flagrant cases of this sort, and we shall be heartly glad if the Presbytery of New York shall succeed in beating it into the heads of some of these genitemen that there are other considerations besides pew rent," &c. We might be philanthropte enough to undergo limited suffering just to conduce to the happiness of some fellow mortal, but the Independent man must postpone his rejoicing, on account of either the thickness or induration of the organs beaten or the inadequacy of the weapons used. But we credit the Independent with th organs beaten or the inadequacy of the weapons used. But we credit the Independent with the most candor in stating the mest explicitly the gist of the indictment against us. We answer, we organized no party; no trustee or number of trustees asked or demanded the resignation of the

to sixty had succeeded them; but in reality only six full pew holders and sixteen others, and this in a rapidly growing neighborhood. Near the close of last year we were in arrears \$1,500. We requested the pastor to read a notice calling on the congregation for subscriptions to pay the deficiency; but instead, by a statement much more ingenious than ingenious, the deficiency was made to appear much less. No subscriptions were forthcoming, and the \$1,500 remained unpaid. In all this did we transcend our duties either as church members or as frustoas? As the latter, certably, we were somed by Mr. Lenox. In November last we decided to take steps to purchase the property and secure the fee to the congregation. A committee of trustees was appointed to confer with Mr. Lenox's agent, and a meeting of the Board was called or February 4, to which the lay members of the session were invited, the elder trustee writing and serving the invitations. We had on other occasions sought the counsel of the elders in joint meetings. At this one the trustees' committee reported favorably. The trustees, conceiving it their duty to consider all matters bearing directly on the temporal prosperity of the congregation, stated in writing, one of them werbaily, that "it is known that many of our people are disastisfied with the services in the puipit on the Sabbath, and for that reason principally have lost their interest in the church. When we look around at the empty pews on the Sabbath, and especially in the congregation. We would, therefore, urge that this meeting to-night take the proper steps to bring the matter before our pastor and the congregation." Many other matters were discussed; but the "steps proper," or improper, which "this meeting" took were to hear a statement from an elder that the pastor should resign; a motion by an elger that a committee of three should be appointed to see the pastor and read the paper to him (containing the roregoing statements), which was amended, on motion of a trustee, that only the substance of

Presbyterian churches. "Behold, how great a matter a little fire kindleth."—James, ii., 5.

Three of the trustees were appointed the committee, but before any one of them had obtained an interview with the pastor some other party had exercised their functions. The pastor had stated from the pulpit his intention to resign his charge; on the next Wednesday evening he made his farewell address and shook hands with the members present. After all this the committee met the pastor; he asked their advice as to what he should do, but they declined advising him, made no request and no demand. Afterward a notice, signed by the pastor, calling a meeting of the congregation to appoint commissioners to unite with him in his request to the Presbytery to dissolve the pastoral relation, was read by the minister then officiating. The commissioners were appointed, but made no attempt to influence the action of the Presbytery in any direction.

ating. The commissioners were appointed, but made no attempt to influence the action of the Presbytery in any direction.

With this lengthy statement we should close, but as the ministers seldom teach us what is Presbyterial order, we have to find it in the Confession of Faith, form of government, chapter 17, which, after describing the mode by which a pastor may obtain a release from his pastoral charge, says:—
"And if any congregation shall desire to be released from their pastor, a similar process, mutatis mutantis, shall be observed." Exchange parties and names and proceed as in the other case. In fact, Presbyterianism is the radical difference and happy means between the absolutism of congregationism on the one hand and of prelacy on the other. The congregation must have its say in both the settlement and release of pastors, and the movement on the part of the congregation must originate somewhere. If the clamor in the congregation for a change be unfounded the Presbytery can retain the incumbent, despite the prospect of empty pews or short rations. All this is just as it should be, yet the uncertainty, especially in this country, of ministerial tenure, and the exigencies of ministerial life, tend to sway Presbyteries toward prelacy. But since the decrees of Laud have degenerated into denunciations by Presbyteries, and the dragoons of Claverhouse into troops of editors, we suppose we have small cause of complaint.

A. STEWART BLACK, New York, April 24, 1873.

Liberty of Conscience in Minnesota—The

Liberty of Conscience in Minnesota-The Religious Rights of Prisoners and Paupers-Governor Austin's Veto-An

Indignation Meeting.
At the last session of the Minnesota Legislature, that adjourned a short time since, there was passed a "Liberty of Conscience bill," which was vetoed by Governor Austin. In the prisons, asylums and poorhouses of that State the Catholic inmates have been prevented from receiving the ministrations of clergymen of their own faith and compelled to attend Protestant worship. The applications of Catholics to be visited by priests have been steadiastly denied, and even in their dying hours the prohibition has been known to be carried out. There is no law preventing Catholic clergymen from visiting prisoners and paupers, but the regulations enforced by the managers close the doors of penitentiaries and electrosynary institutions against them. Citizens of all denom" inations tayored the passage of the bill, which was grounded on the plainest principles of equity and in accordance with all American ideas of religious ilberty. It was provided that after its passage no hindrance should be offered, on proper occasions, to the admission of such clergymen as the inmates requested, and it was made the duty of the officers

requested, and it was made the duty of the officers in charge to afford facilities for that purpose.

The only public institution in New York where the Minnesota system obtains is the House of Refuge, on Randail's Island. The right of the present trustees, nowever, to hold office at all—they not being subscribers towards its support, as the law requires—it appears, is to be investigated, and it is expected that the rules that now debar the boys and girts confined there from their inalienable requires—it appears, is to be investigated, and it is expected that the rules that now debar the boys and girls confined there from their inalienable right to religious consolation and help will soon be entirely changed. In Minnesota the action of Governor Austin has given rise to much indignation. It is contended that the only influence to benefit Catholic prisoners, spiritually and morally, is shut tout by the authorities, and that they are not touched by the teaching or preaching of Protestant ministers, no matter how good these gentlemen may be; that they are coerced into hearing. It was brought to the attention of the Legislature that in the British isless the day has long passed when such intolerance was practised, and did such a state of things now exist in any public institution there public opinion would not permit it to continue a week. In France and in Germany the greatest attention is given to the religious wants of criminals and paupers, Catholic, Protestant and Jew are allowed to obtain counsel from their respective ministers and attend their respective forms of worship, and, instead of placing obstacles in the way, the laws encourage the practice.

A large meeting of citizens was held in Mower

their respective forms of worship, and, instead of placing obstacles in the way, the laws encourage the practice.

A large meeting of citizens was held in Mower county to protest against the conduct of their representative, who favored the veto of Governor Austin. The resolutions adopted "proclaimed to the world our utter detestation and contempt of the narrow, illiberal and bigoted ideas that would proscribe any class of our people from a free and unrestrained exercise of their religious opinions. We recognize the right of the inmates of State institutions to exercise that inalienable right, guaranteed by the constitution, to worship God according to the dictates of their conscience." There seems to be some disposition to test the power of the officers in charge of penitentiaries and falls to exclude ministers and to compel prisoners to attend services against which their consciences rebel. The objections that clergymen cannot be trusted to hold communication with the immates, and that the privilege of admitting them would be abused, are considered unworthy excuses to cover up the bigotry that controlled the mind of the Governor.

Ministerial Movements and Changes. EPISCOPALIAN.

Dr. Henry Laning, of Syracuse, has received an appointment from the American Protestant Episco-pal Church Mission to organize and take charge of hospital at Osaka, Japan, which is to be, in connection with an American school, there estab-He is to sail from San Francisco on the 1st of June, and hence will go out in the same steamer with Bishop Harris, of the Methodist Episcopal Church. The Cathedral Committee of the Diocese of New York has, we understand, accepted the charter incorporating the Cathedral Chapter of St. John the Divine. We also learn that Bishop Doane, of Albany, is going abroad to study the cathedral I heard it mentioned without the name attached to his successor as quoted above. It appears evident that the whole of the inspiration was directed to these two last named Pontiffs. All the names previously mentioned are, if the explanation is correct, no more than notices of trivial incidents of family and title, and could have only been in spired to give authenticity to the burden borne at the end.

Your explanation of the "Crux de Cruce" has been generally accepted since the aggressions of the house of Savoy against Rome have begun. I can remember when it caused as much speculation as the "Lumen in Colo" does at the present moment.

If, therefore, there is any virtue in this ancient document there will be at least one more Pope. The abropt conclusion of the document does not necessarily signly that the Papacy terminates with the last mentioned, but only that if more were named they have been lost in the lapse of ages, even as in your version the last important one is lost; or more, at least further of the recipients, For superior or supreme ability of the seer faded away at this point, it not being the design of God to reveal more at that time.

For those who prefer to think that the Papadi throne-spiritual will be finally vacant after the demine of the last named, they may console themselves that withit twill terminate the existence of the least named, they may console themselves that withit twill terminate the existence of the least named, they may console themselves that withit twill terminate the existence of the pulpit services. True, it was started to the Pressystery that from forty indicated and thus to obtain system to be allowed. Because it will be a least one more Pope. The abroph the proposal that the present more proposal than the proposal that the proposal the proposal that the proposal throne-spiritual will be at least one more than the proposal that the proposal two proposal training and the system as it exists in England, and thus to obtain

fourteen free Episcopal churches. The chanel services and Sunday schools of St. Matthew's church. Philadelphia, nave been merged into the Church of the Holy Innocents. That portion of the Church of England in Sierra Loone which is ministered to and maintained by the church lund numbers 9,591 church members, of whom 2,944 are communicants, and provides for fity-eight services on the Lord's Day, which are conducted in thirty churches and school rooms, having an average attendance on the Lord's Day morning of 3,573 persons, and, at the second day schools, in which are 2,148 children, and seventeen Sunday schools, in which 1,253 persons are taught.

The Catholies of Haly, acting on the suggestion of the Unita Ozatolica, are getting up an address to the Holy Father protesting against the insuit offered in Rome to the divinity of our Lod and all an additions of the Control of th

parish.

PRESBYTERIAN.

The Interior says that the Ninth Presbyterian church of Chicago its making an effort to secure Rev. Dr. Duryca, of Brooklyn. A new church has been organized at Bowenville, Ga., with nine members and two ruling elders, The Presbytery of South Carolina has appointed Rev. R. A. Fair the evangelist of that Presbytery. Mr. J. F. Cannon, of the Senior Class of Union Seminary, has accepted a call from the church at Leesburg, Va. Rev. Jacob Weidman, of Bristol. Pa. has been called ed a call from the church at Leesburg, Va. Rev.
Jacob Weidman, of Bristol, Pa., has been called to the Brainerd Presbyterian church of the Brainerd Presbyterian church of Columbus, has received the appointment of Home Missionary Saperintendent for Southern Wisconsin. The First Presbyterian church of Schenectady, N. Y., have generously called Rev. Mr. Darling, of Baltimore, Md., in place of Rev. Dr. Backus, who lately resigned. The Soung church at Willow Creek, Montana, has raised \$12,000 toward at building, and a vigorous young congregation at received as some remark. Rev. J. T. McBride has been called to the pastorate of the Franklin church, Mobile, Dr. W. G. Taylor, of the First Presbyterian church, Camden, N. J. has been appointed by the Board of Foreign Missions as physician to the Gaboon Mission, on the western coast of Africa. He will leave in about four weeks for his new field of labor. About a year ago, some ninety colored members of Zion church, Maury county, fram, at their request were organized into a separate congregation, known as Salem Presbyterian church. They have now 148 members and preaching once a month. The First Presbyterian deurch at Orange, N. J., is going to support a lady missionary in Canton, and the church at Hoomfield will also send one to some point in Airica. The Presbyterian General Assembly which met in Baltimore last Thursday is the argest Presbyterian body in the world. It counts 35 synods, 166 presbyteries, 4,441 ministers and 1,190 candidates and licentates; 4,730 churches, 48,164 communicants and 485,762 scholars and teachers in its Sunday schools. The contribution for one, objects foot up a grand total of the county of the county

A new Baptist church organization, with the name Emmanuel, has been effected under the lead of Rev. Mr. Hanna, late pastor of the Mount Zion church, in Philadelphia. It already embraces about ninety members. Rev. Thomas Mitchell has just closed a pastorate of twenty-four years with the Springfield, Pa., Baptist church, fle has gone to Colorado. J. W. Plannett, of Allegaeny Cliy, accepted a call to the Sharpsburg church, Allegheny county, Pa., and enters on his labors at once. The Indiana Baptists' Ministers' Institute will be held at Franklin, commencing June 16. It will continue until Friday, June 20.

Rev. G. W. Field, D. D., of Bangor, Me., has sailed from Boston for Europe. Rev. E. P. Herrick, of Linguist Both and Linguist Both and Statisty and give me from Boston for Europe. Rev. E. P. Herrick, of Linguist Both and Statisty and give me from Boston for Europe. Rev. E. P. Herrick, of

Middle Haddam, Conn., has been invited by the American Board to take charge of the mission at Monterey, Mexico, where there are eight Protestant churches in the Sufolk South Conference, and a division of the conference is to be considered at the next meeting in October. The Shepard Memorial church, in Cambridge, Mass., dedicated their chapel one day last work. The plastor, Rev. Alex. McKenzie, delivefed the address. Rev. B. A. Robie, lait of Walerville, Mass., accepts the call to Beidest. Rev. Augustus A. Swain, of Nantucket, a feech graduate of Union Seminary, accepts his call to the church in Needham, and begins his ministry there next Sabbath; salary \$1,006. Rev. S. W. Segur, recently of Gloucester, was installed pastor of the church in West Medway, May 7. The Congregational church in Hyde Park have sold their church property for \$20,000, and will proceed at once to build a more commodious house. Rev. E. Nortón has resigned his pastorate at Montague, Mass. Rev. J. P. Skeele has also resigned at Hatfield, Mass. Rev. Dr. Seelye, of Easthampton, Mass., is on the invalid list, unable to preach, Mr. Burke F. Leavitt was ordained at Portland, Mc., May 8, as pastor of the Williston church, the Ninth Congregational church in lat city, which was recently formed. It is mainly an outgrowth of State street church. Rev. J. E. Fullerlon, late of Cumberland Mills, has received a unanimous call from the First church in Bethel, Rev. S. Hayward has resigned at South Berwick, Me., and Rev. D. B. Sewell, at Freyburg, Me. The Congregational church at Weybridge, Vt., has unred Congregationalist and become pastor of the Congregational church in Salisbury, Vt. Rev. W. P. Alken, of Rutland, has become pastor of the Congregational church at Vergennes, Vt. Rev. W. B. Lee, of Brooklyn, N. Y., has become pastor of the First church, Portland, Conn.

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METHODIST.

The property of Wesleyan University now amounts to \$880,475, of which \$347,775 is a permanent endowment. The number of students is greater than in any previous year, being 189; of these 164 are professed Christians and sixty-nine are preparing for the ministry. Nearly \$10,000 has been raised by the Sunday School Missionary Association of the Church of the Covenant (Presbyterian), on Park avenue, in this city, and expended through the American Sunday School Union in the South during the past eleven years. The Northern Methodist Church, though only a lew months in Mexico, reports now four preachers and one teacher, two English and three Spanish congregations, two church edifices bought in Mexico, and a foot-hold also in Puebla and Paducah. This shows something of the spirit and energy of Rev. Dr. Butler, Superintendent of the Mexican mission. The corner stone of the new church at Clarence, N. Y., will be laid June 4. Bishops Simpson and Janes and Rev. Dr. Foss will dedicate the new Memorial church at White Plains, N. Y., today. The Broadway Methodist Episcopal church, Camden, N. J., are about to add thirty feet to the length of the building. They have purchased a house for a parsonage near the church. The Methodists of Nyack, N. Y., are about to build a new church. Arrangements have been made to erect a new Methodist church at St. Albans, Vt. Rev. W. H. Wight, of the Vermont Conference, is slowly recovering from his recent illness. Bishop Wiley is about to remove his family to Boston. Rev. G. Clifford has been appointed by Bishop Foster presiding elder of the Petaluma district, California Conference, dilling the place made vacant by the death of Dr. Thomas. Bishop Morris entered upon the eightieth year of his age on the 28th ultimo. Rev. G. W. Powell preached his farewell sermon in the Universalist church in Le Roy on Sunday, April 30, to an immen

of Universalists, but there is not an ordained min-ister to gather the scattered sheep together. Three or four strong churches, it is believed, could be or-ganized in a short time. The new Universalist church in Union City is to be dedicated to-day. Rev. T. C. Eaton has accepted the position of Fi-nancial Agent to aid Rev. J. R. Sage in canvassing lowa in behalf of Mitchell Seminary. The Univer-salist Society in Sidney, Me., has recently engaged the services of J. O. Skinner, of Waterville, to preach every Sunday atternoon at two o'clock

salist Society in Sidney, Me., has recently engaged the services of J. O. Skinner, of Waterville, to preach every Sunday afternoon at two o'clock during the season, commencing May 18.

MISCELLANEOUS.

Of the 1,244 Sunday schools of New Jersey reporting to the State Association for the past year 359 hold teachers' meetings. Whis is well as far as it goes, and it leaves a wide margin for improvement. The Spiritualists are to hold a mass meeting in New York from the 23d to the 25th of this month. It is to be hoped that there will be some unusual "manifestations." The Board of Foreign Missions of the Reformed Church in the United States have decided to establish a mission in Japan. They will immediately endeavor to select a suitable base of operations, and take steps to secure proper persons to engage in the missionary work. Rev. J. W. Waugh, D. D., after a season of absence from his field in India, has set his face towards it again. He goes out a man of sorrows, having in this country been bereaved of the wife of his youth and he now leaves five motherless children behind him. In one of the lowest, vilest and most destitute portions of our city, the Five Points, there is a regular church organization. At the last communion members were received from Italy, Ireland, England, Scotland, Wales, France, Africa, Jamaica, Madagascar, St. Helena and the last communion members were received from Italy, Ireland, England, Scotland, Wales, France, Africa, Jamaica, Madagascar, St. Helena and America, presenting a phase of mission life that was never before equalled in this country. Many of these have been gathered from the streets and slums of New York, and have been washed, fed, clothed, lodged, converted. The New York Legislature has passed the bill incorporating the Home for Aged and Infirm Hebrews in this city, and the Governor's signature is now awaited to make it legal. The appropriations of the Board of Missions of the Reformed Dutch Church for the current year to foreign missions is:—To Amoy, \$13,500; to Arcot, \$31,775; to Japan, \$7,725; home expenses, \$6,000; \$4,000 are now required to send and maintain two missionaries among the Indians of Arizona, and Japan needs \$4,000 more to complete a church building and nearly an equal sum for a girl's boarding school. At least \$76,000 are needed for foreign missions by this church during the current fiscal year. Rev. Eben S. Hammond, of Closter, N. J., left last week for Arizona, where he is to act as Indian Agent, under direction of the Reformed Church Board of Foreign Missions.

THIRTY-FOURTH STREET SYNAGOGUE.

Scientific Absurdities-Placing Reason Above Faith-The Terrible Results Depicted by Dr. Vidaver-Blasphemous

A goodly congregation gathered yesterday in the synagogue in Thirty-fourth street, near Sixth avenue. The Rev. Dr. Vidaver preached with his usual fervor and earnestness. His theme was the fearful consequences of setting reason above faith in matters of religion. His text was the story of the Israelitish woman's son, whose father was an Egyptian and who was convicted of blaspheming the name of the Lord and was therefor con demned to death. Judaism, the Doctor remarked, teaches that the proper union of reason and faith secures all the bressings of the terrestrial life and of the celestial life also. Reason without religion

secures all the bressings of the terrestrial life and of the celestial life also. Reason without religion he said begets vice and blasphemy and all manner of wiekedness. Religion without reason begets superstition and bigotry; reason without faith prevents us from giving that heed to spirithal things which we should give. It cannot benefit us therein norlsave our souls from sin and death. When THE LIGHT OF JUDAISM is brought to bear upon the mind and heart reason is found to be the handmaid of faith, whose siens it guides. Judaism teaches that both are gifts of heaven, and both are designed to make us happy here, and should never be separated. By Judaism religion appears nothing more than faith, with a ray of light and hope in the end. Well could the King of Israel extol reason and say:—"Blessed is the man that getteth wisdom and the man that obtaineth understanding; it is better than gold, yea even than fine gold, and more to be desired than silver." Look at the man who enters the temple of nature and who realizes that from God cometh every good and every perfect gift, and that the author of revelation must be also the author of nature, and he worships the God of nature and of grace. Open the Bible, said the Doctor, and read the 104th Psaim, and you will see the grandeur of Judaism. There all the treasures of nature are around him, the giory of God is in the midst and we behold glory, honor and joy in everything. And thus in nature we see one stupendous whole—matter its body and God its soul. Thus man's happiness is secured here and his salvation hereafter. But alas! not only here but in other countries also do we hear the blaspnemous words of the Israelitish woman's son as he goes out of the camp of Israel. The Doctor then referred to the blasphemies of scientists in denying God and weakening faith and exaiting reason. They

mothers? Has not honesty and justice fallen in the street, and is not CHASTITY A VIRTUE ALMOST UNKNOWN? And who is it that works all this mischief? The son of the Israelitish woman who blasphemes the name of the Lord. Don't you know that faith and not reason is the foundation of religion? The Doctor deprecated the spread of this spirit among Israelites and others, and urged his people n.4 to listen to these men who call religion superstition and would ignore faith. True reason, he said, is nothing but religion, and true religion is nothing but reason sanctified.

The Doctor called brief attention to the stream taid upon the parentage of the young man in the text, but said he would reserve the subject of mésailiances contained therein to another time. There was a time, he added, when a biasphemer could not be found in the camp of Israel, but since Judaism has been alhed to Egyptian idolatry and to other unholy institutions it is no uncommon thing to hear the sons of Israelitish women biaspheme the name of the Lord. Judaism seeks to correct all this and to raise them up to a holy and a blessed life here and bliss hereafter, and for this end the Doctor earnestly prayed.

THE ROMAN CATHOLIC PROTECTORY.

Tenth Annual Report-Satisfactory Ec-

hibits of Results.

The managers of the New York Catholic Protects ory have submitted their tenth annual report to the Legislature, from which it appears that the only drawback to the successful results of their labors during the past year was the destruction by fire of the girls' building and all of its material con-tsnts. They propose, however, to lose no time in proceeding, as soon as circumstances will permit. to replace the edifice destroyed by fire in July last. In erecting the new structure various improve-ments, suggested by their own experience and that ments, suggested by their own experience and that of others charged with similar responibilities, have been duly considered and adopted as parts of the plan of the new buildings they have made arrangements to put up. These improvements, it is confidently expected, will bring with them better securities against fire, or against the discressing consequences of such a calamity, if it should again occur; will provide ampler opportunities for instruction in elementary knowledge and in the useful arts; will furnish the requisite facilities for a proper classification of the youthful instance, and will reserve suitable apartments for invalids or cenvalescents, so especially needed in the event of an epidemic or contagious outbreak of disease. According to the risund for the nine months ending September 30, 1872, the number of boys in the institution on that day was 1,259 boys, 329 girls. Total, 1,588. The total expenditures in 1872 to the date of September 30, including \$89,523 48 of liabilities contracted previous to January, 1872, were \$25,291 30, and the total liabilities contracted during the same period and unsettled September 30 were \$42,850 34. The amount received from the public treasury during 1872 was \$207,332 15. According to the fire, in a flourishing condition. To attain the end of impressing on the minds of the inmates that they are not eating the eleemosynary bread of the workhouse, workshops have been established and trades introduced comparatively easy of acquisition, and such as are sufficiently remunerative to guarantee good chances of competence for life. The health of the institution is good and the general showing satisfactory. of others charged with similar responibilities, have

PRESBYTERIAN ASSEMBLY.

The Question of Books of Praise-Overtures from the Cumberland Church Well Received-A Committee Appointed to Confer with One from That Branch for Union-Report of the

Board of Publication. BALTIMORE, Md., May 17, 1873.

The third day's session of the General Assembly was opened with prayer by the Rev. Dr. Benjamin F. Stead. Dr. Herrick Johnson, from the Special Committee on Book of Praise, reported that they had completed their work. The compilation had been entrusted to Dr. J. T. Duryea, of New York, who had been added to the committee to fill a vacancy. The report was accompanied by resolutions for the consideration of the Assembly directing the committee to proceed with the work of stereotyping the book without waiting for the approval of the next Assembly, and requesting the churches about to change their hymn books to postpone action until the appearance of the new

Dr. Hatfield, a member of the committee, stated that he was not present at its last meeting, and decidedly dissented from certain leatures of the report.

The matter was referred to a special committee composed of Drs. Heberton, of St. Paul; Schaff, of New York, and Robinson, of Harrisburg.

A communication from Rev. Andrew P. Hopper, of the Canton Presbytery, relative to establish professorships of missionary instruction, was re red to the Committee on Theological Seminaries. A RETIRED LIST.

red to the Committee on Theological Seminaries.

A resolution offered by Mr. Brier, of California, that when a minister becomes disabled by age or disease he shall be placed by his Presbytery on the retired roil of honor, was referred to the Committee on Church Polity.

Rev. Dr. Agnew read a report on the conflicting claims of the church at Jacksonville, Pia, without recommendation, which was placed on the docket.

A number of papers from different Presbyteries, on education, demissions of the ministry, observance of the Sabbath, &c., were read and referred to the appropriate committees.

Rev. Dr. H. A. Baird, representing the Cumberland Presbyterians, the Assembly of which Church is now in session at Huntsville, Ala., was introduced by the Moderator, the Rev. Dr. Crosby, and was received by the Assembly all the members rising as a mark of respect. Dr. Baird them addressed the Assembly in eloquent terms, stating concisely the condition of

THE CUMBERLAND PRESBYTERY.

the number of churches, communicants, colleges, &c., and spoke on reunion. He hoped the day would soon come when there would be but one Presbyterian Church. The Cumberland Church was ready to meet the Northern Church in any negotiations for that end. He was, he said, in the presence of his mother—the mother of all Presbyterians in this country. The reunion of the two branches of the Church North was referred to and the causes which led thereto. If this Assembly should deem it proper to appoint a committee to consider any proposition relative to reunion the Cumberland Church. Would do the same, and their consultations might result in healing the differences of the Church.

The Moderator, Dr. Crosby, in reply to Dr., Baird, said it gave him great pleasure to welcome in this assemblys. In the kingdom of grace, as in that of nature, the principle of gravitation was the same. The docton, but they produced a most happy and harmonizing effect.

A COMMITTEE OF CONFERENCE APPOINTED.

The Assembly then took a recess of filteen minutes, after which, on motion

showing a balance of receipts over expenditures of \$23 30.

RE-ELECTION OF MEMBERS.

The committee recommended the re-election of members whose terms expired this year, with the exception of Messrs. Agnew, Moore and Snodgrass, who wished to retire. Messrs. Sheppard, Snarpe and McElroy were nominated to fill the vacancies thus created.

Rev. James Dunn offered a resolution requiring the Board to publish each year a detailed statement of its financial accounts.

Amendments were offered to include all other Boards requiring them; also to publish each year detailed statements of their expenditures, upon which pithy debate ensued, participated in by Dr. Hooth, of New York; Dr. Backus, of Baltimore, and Dr. Nichols, of St. Louis, and others.

The report of the committee, with the resolution of Mr. Dunn, was finally adopted, after which the Convention adjourned until Monday, at nine A. M.